

**M**ister Walmysey and Mistris Parson, of all Sir James  
this kindred I did thinke you had beene the most truly  
religious, and therefore was bold to present unto each of you  
a Booke, which I thought you would kindly accept of because  
it was of my composing, who was a poore servant when you  
dwelt with my master, rather then for any worth in the thing  
it selfe: but it seemes my expectation therein was frustrated,  
for in stead of commending my expence of spare time in such  
worke, I understand you have vilified the same. Therefore  
because you are so godly iudicious, I would entreat you to  
peruse this fruit of my labour likewise, and certifie my fauors  
therein with a pen, and then send them unto me by some Porter,  
whose paines I will require, and I shall steeeme it a fauour  
shewed to me.

*Your poore servant,*

4. Aug.

1643.

**Edw: Browne.**

**M**ister Browne, I have perused your Booke, and I finde  
them uselesse for me. I finde in them light with dark-  
nesse, holy things and vaine unprofitable things mixed, which  
are altogether inconsistent: and I am sure if you will not look  
beyond the Moone, but fixe your eies a little, there you may  
 finde there a dead flie which makes your booke of ointment  
unsavourie, if there were no other errors in your Booke, the  
which there are many: but you must not expect that I will  
take upon me to nominate the particular errors in your books

for

refuge.

A.

# Time well spent.

OR,

*Opus Ira & Labor Benevolentiae.*

In eight Books.

*viz.*

*A compendious Retractation for Bookmaking, a godly zealous Prayer, for Peace and Salvation, a Warning Peece for England, a Lamentable Complaint, a Pathericall Apology, a Potent Vindication, a Paradox, and the Authors Disaster for Bookmaking, with his Ship in Division.*

*Containing many briofe and pleasant meditations very usefull for these distracted times, worthy observation and imitation.*

*Dies Ascensionis Domini nostri & salvatoris in Cælis.*

11. May. 1643.

Whereas Edward Browne sometimes servant to Sir James Cambell, Knight and Alderman of London, deceased, hath presented to the Kings most Excellent Majestie and the Lords and Commons in Parliament two Petitions wherein is briefly described the miserable condition of this distracted Kingdome as well as his own particular grievances, it is therefore ordered that not ouely his desire therein shall be granted, but that His time well spent in Print shall be forthwith publised.

per Clericum Dulman ad Ignorandum.



London, Printed in the yeer, 1643.

# THE HISTORY OF

OKLAHOMA

BY  
WILLIAM H. MCNAUL  
OF THE UNIVERSITY OF OKLAHOMA  
AND THE STATE HISTORICAL SOCIETY  
OF OKLAHOMA  
WITH A HISTORY OF THE STATE  
BY JAMES L. BROWN  
AND A HISTORY OF THE  
CIVIL WAR IN OKLAHOMA  
BY JAMES L. BROWN

OKLAHOMA CITY  
OKLAHOMA  
1920  
BY THE STATE HISTORICAL SOCIETY  
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The first of these is sufficiently answered in my Disasser, Paradox, and Vindication, and the latter is likewise answered in my Addition to those in my Apologie.

But therein I did forger to give his Worshipe hearty thanks, for his kind respects towards me & now I could wish that I had followed his grave advise, then should I have neglected the censures of men upon me and my Books, and so have beene victoroue by Patience, which is much better then strife and contention: For I do humblye acknowledge that I have overwatched or overwrought my selfe in making Books, and therefore thinke it is now best to luntake and leave; yet my minde is very much troubled which is the greatest misery that can happen to a man in this world, as the wifeman hath it in Pro. 18. 14. *The spirit of a man may bear bodily infirmities, but a wounded spirit who can bear?* Therefore to ease my minde of this intollerable burden I have lately super-vised my works, and thereinde finde some littell faults escaped in the Presse, by reason of my haste to have them printed: But all the wit I have cannot finde so many substantiall errors, as to make it the work of the devill, as some affirme, except that be one in my bitter Pill, where I do affirme that my supposed grand Adverary hath vilified an honest a man as himself, but pray let my modesty excuse my smooth language towards him, for though he doth, I do not delight in railing terms, because I know that in me, that is in my flesh dwelleth no good thing, that I am not able of my selfe to thinke a good thought, that I am the greatest of all sinnes: and therefore have nothing whereof to boast, but my infirmities, and thise I glory in for sure I thinke it is the finger of God that by my transuersion hath struck to the heart root some guilty persons hypocritically and maliciuously affected and therefore to those that say my Books are like a nope of land which will not hold together, but crumble and moulder into inconsistent, uselesse, and unprofitable things, I affirme and declare, that my Heavenly and Divine Ejacularions, and my Morall Sanguinall Fancies are so faire unlike that sinne, that they are as strong as a chaine of Iron, as true as Steele, and as pretious as Gold. For the ground of the first worke is apparent in the Epistle to the Reader, and how farrly it hangs thereon all men may judge. And if any new inspired Teacher, with assistance of the most Orthodox Divines in this Kingdome do relict pen to paper against my Angry Labours of good will to scatall a troubled minde, which sprang from the two former Letters, and some oppro-  
brios

brutous speeches of any malignant partie: I have alreade by the affi-  
tance of the Almighty on these my weake endeavours, made it mani-  
fest in the view of all men, in my Disister, Paradox, &c. that as the  
Hydean heads of the Hypocrite began to appeare in my view, so ac-  
cording to my skill I have cut them off with the two-edged sword of  
the Spirit, the Word of God, and Reason, which I hope is so potent  
that all my malicious adversarie: are not able to breake one link  
thereof with the said instrument; though I must acknowledge they  
may abuse me with their *Militia*, which they have made *Militia*, as  
some have done to divers others of farre better worth then I am for  
smaller matters. And therefore to expend my money in printing my  
owne fancies, though never so good, I will not for all that their malice  
can doe unto me, much lesse will I trouble my selfe for what they may  
falsly say of me.

And I doe once more chalenge great *Goliath* and the Philistines to  
desie me with any propositions agaist Monarchie and Episcopacie, as  
it is establisht in this kingdome: let them if they dare put forth their  
knotty Riddles, and tie their Foxes tales one to another, with all the  
craft and cunning they can, and I hope with *David* to sticke a stome in  
the forehead of great *Goliath*, which I shall finde in the brooke of Gods  
word and other little Rivers; and with the helpe of my Fathers Heifer  
I trust to untie, breake, and plow up the hard Rockes in their fraudu-  
lent Riddles, that it shall be eaven and plaine ground, and set such fire-  
brands betweene their Foxes tales that shall burne and consume their  
seeming corne to ashes. For it grieves my very soule to see and heare  
rare men abused and contynued, but such malignant *Woodcoakes* as  
*Peters* and other New England Apostles, applauded to the very Hea-  
vens. And certaintly if they bee suffered to continue long they will  
bring miserie, Calamytie, and destruction upon us all. For thus I heard  
one say in his Pulpit yesterday, That they are no people which have  
not God among them: which eatnor be, for God is everywhere by  
his Omnipresence and Providence, though it is true his particular  
soule saving prescence is onely with his Saints. But hereby this fellow  
and divers others of his girbe would inferrre, That all the wicked must  
utterly be destroyed from the face of the earth, which is very false and  
pernicious doctrine: for God set a marke upon *Cain*, lest any man find-  
ing him should kill him: And Christ saith exprefly, the Tares must  
grow with the Wheat untill the Harvett. But envie, malice, treason,  
and

for then I should beginne to be a book-maker as well as you : wherefore I will not now beginne to confuse booke, because God hath not call'd me unto it. As for that which was good in *Sir Jamis Cambel* my deare deceased Uncle, I suppose I know as well as your selfe, and therefore I need not your book to teach me the knowledge of it : but if you will send me one of his pictures which you caused to be drawne upon a boord the b. a. r. t. hereof shall content you for it. And here according unto your desire I have sent you your two booke, as also a booke of yours which my brother *Walmyssley* intreated me to send you : and thus I rest, onely advising you as a friend that you would cease to make more booke unall you be inablied to make such as may be for the glorie of God, and edifying of his Church, lest at length you bee call'd unto account by the great God of heaven and earth, for mis-spending of your precious time in dishonoring of him in this way of book-making; and thus desiring of God that he would by his saving and illuminating Spirit discover unto you the knowledge of Iesus Christ and him crucified for you. And thus I commit you unto the protection of Almighty God, and rest,

Yor loving friend,

London, Aug. 11.

Anno 1642.

Anne van Peene.



The second Letter came from my reverend Master, in answer to  
those in my Apologie; thus.

Good Master Browne:

I Must desire you to consider that my leisure will not permit me to reade such large Volumes, and Beside, my eyes cannot master so small a print, otherwise I should be glad to give you my furtherance in any course that might promote your contentment. I doe not yet well know why you sent me the copies of these Bookes which I had before, neither was I able to reade perfectly halfe of your Letter, which might have acquainted me more fully with your mind: but, by what I both see and conjecture, I conceive you over-worcht your Busynesse, and are too tenderly affected with the censures of men upon your Booke, and your selfe, not rememb'ring that the best victorie is got by neglecting them. I am sonic you put my name to your Testimoniall in print, nor as ashamed of it, but as unwilling to have it publique to a thing of no more moment: And for your Petition, my iudgement is, that to preferre it to the King you shall doe great wrong both to your Master, and the Executors, and your selfe; I therather mind you of ir, because I wold have you confident, that I will alwayes be readie to doe you any good to my power, as fits

En: Coll: 1643.

1643.

Your loving friend,

Ri: Holdsworth.

5

# A CONFUTATION OF Infants Baptisme,

Or an Answer,  
To a Treatise written by GEORG PHILLIPS,  
of Wattertowne in New England, in the defence of  
Infants BAPTISME, denying the true Church to  
be formed by Baptisme, and affirming it to be for-  
med by a Covenant acted by a company of belie-  
vers, to become one, and another  
amongst themselves.

WHEREIN,  
Is plainly discovered that neither Infants Baptisme,  
nor yet such a covenant acted, can be Gods ordinance  
appointed by him for any such end, as to constitute  
true visible Churches:

As also that Baptisme of believers, and that only is Gods or-  
dinance whereby true visible Churches are rightly consti-  
tuted and staled in their true being.

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By THOMAS LAMBE.

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Then said Peter, Repent and be baptised every one of you in the name of Christ, for the remis-  
sion of sins, and ye shall receive the gift of the Holy Ghost, Act. 2. 38.

He that believeth and is baptised shall be saved, Mar. 16. 16.

Then they that gladly received his word were baptised, and the same day there were added to  
the church three thousand souls, Act. 2. 41.

And as soone as they believed Philip preaching the things concerning the Kingdome of God,  
and the name of Jesus, they were baptised both men and women, Act. 8. 12.

Printed in the yeare, 1643.